

# THE REHEARSAL.

1. The Priesthood of *Micah* Justify'd, by way of *Convenience*.
2. Whoever is Loofe as to the *Church*, cannot be Right as to the *State*.
3. Mr. *Hoadly* and Mr. *Toland's* Chimerical *Constitution*.
4. Of *Passive Obedience* being an *Un-Natural Doctrin*.
5. Obedience according to *Law*, bars all *Coercion*.
6. Mr. and Mr. *Hoadly's* only *Reason of Subjection*, which they put upon *St. Paul*.

WEDNESDAY, October 1. 1707.

(1.) *Country-man.* **T**HE *Necessity* you shew'd me last time, which some men Plead for breaking in not only upon the *Rules* and *Order* but the very *Constitution* of the *Church*, that is, *If they cannot Conveniently go where they may Worship God purely*, is like Mr. *Hoadly* his *some pains to Convert* men to the *Christian Faith*, of which we spoke before. So if it be any ways *Inconvenient* for me to go where they *Worship God purely*, to save that *Pains*, I and any *Three* or *Four* I can get may *Chuse* any one of our selves to *Minister to Us in Holy things*, and set up a *Priesthood*, like that of *Micah* in his own *House*. And by the same *Rule* that we set up such a *Priesthood*, we may *Chop and Change* it as we *Please*. And here is a fair *Riddance* of all *Jure Divino* in *Holy things*, in *Church* as well as in *State*!

But, *Master*, you have said Nothing of Mr. *Hoadly's* *Principles* as to the *State*. you have shew'd it fully in Dr. *Edwards*, but has Mr. *Hoadly* nothing of it? Has he kept himself clear as to that Point?

(2.) *Rehearsal.* I never yet knew any who were *Loose* as to the *Church*, but they were equally *Seditious* as to the *State*. For who allow no *Divine Right* in the *Church*, can never find it in the *State*. And whoever set up the *Power* of the *People*, must Extend it to the *Church*, as well as to the *State*. These go Hand in Hand together; For they set up the *People* in the *Place* of *God*, and then their *Power* can have no *Limits*.

And Mr. *Hoadly* is very full and Express upon this Point. And I will try what you can say to him. He is Describing a Happy *Constitution of Government*, in which he

says, p. 12. *The People have all the Liberty they can Expect*, in an *Assurance*, that the *Prince shall not be Able to do them any Harm*.

(3.) *Country-m.* That he shall not be *Able*! That he *May not*, or *Will not* do it is one thing; But that he shall not be *Able* to do it, is a fine *Constitution* indeed! That the *Prince* may do *Us* all the *Good* he can, but shall not be *Able* by the *Constitution* to do *Us* any *Harm*! I am of Mr. *Hoadly's* side without more ado. And if he can find out such a *Constitution*, he shall have no *Opposer* of me. For I love my *Liberty* and my *Skin* as well as he or any body else. This is beyond any thing ever you taught me, *Master*. You told me indeed that the *Remedy of Rebellion* was worse than the *Disease of Tyranny*. And you have fully Convinc'd me of it. But here can be no *Tyranny*, For it is not in the *Power* of the *Prince* to do us any *Harm*.

*Rehears.* I have heard Mr. *Toland* say, he Cou'd find out such a *Constitution*: And I suppose he is about it. May be he has Discover'd the *Secres* to Mr. *Hoadly*; But then they shou'd be so *Good* as to let the *World* know it. Whoever tells it first will be *Magnus Apollo*! He need not fear having *Disciples* enough.

*Country-m.* But then on the other hand, if they cannot find any such *Constitution*, if it be *Impossible* to *Frame* it (as I am pretty sure it is) what wretched stuff is this to *Banter* *Mankind* with? How *Ridiculous* to hear it from the *Pulpit*? Many a poor *Soul*, I'll warrant you, at that *Sermon*, thought it a *Possible* and a *Plausible* thing! And what a fine *Man* was Mr. *Hoadly* to talk at this Rate!

(4.) *Rehears.* They thought this Ground enough for what he says in the same Page, calling *Passive Obedience* that *Un-Natural Doctrin*, and which he says, is as Certainly False, as it is Certainly True, that those who Pretend to Believe it, care the least to Practise it.

*Country-m.* Here all the *Primitive Christians*, and the *Martyrs* in Q. Mary's time are Cut down at a Blow. But Mr. *Hoadly* do's not love *Un-Natural Doctrins*, that is, a *Doctrin* which is against *Flesh and Blood*: For tho' *Flesh and Blood* cannot Inherit the Kingdom of *Heaven*, yet it has a good share of the *Earth*. This Argument has quite Alter'd some Mens Relish to the *Doctrin* of the *Cross*. For is it not very *Un-Natural* to Hate *Father and Mother*, *Wife and Children*, and which is more a good *Estate*, yea, and ones own *Life* too, so as not to seek to *Save* it, by going one step out of the Rule of the *Gospel*, tho' but *Occasionally*! And is it not Hard, that he who saves his *Life* by this means, shou'd *Lose* it? *Flesh and Blood* cannot *Bear* it! And *Christ* has lost many *Disciples*, who walk no more with *Him* after this *Saying*. And some think He had acted more *Politickly*, if He had put us upon more *Easy Terms*!

*Rehears.* But I wou'd ask Mr. *Hoadly* whether it is not most *Natural* to obey *God* who gave us our *Nature*? And therefore, whether to *Fear God and Honour the King* be not a *Natural Duty*? But he says in the same p. 12. that he *Obeys the Prince according to the Laws*. And that *As far as this Constitution will carry it, so far his Loyalty goes*.

(5.) *Country-m.* And I will never ask more of him. For you have fully Prov'd it, past all Contradiction, That the *Laws* do Expressly Bar all *Coercion* upon the Persons of our *Princes*. And that neither *Parliament* nor *People* ever had, have or ought to have, any such Power, by the *Undoubted and Fundamental Laws of this Kingdom*.

*Rehears.* But he says, *ibid.* That *Nature and Reason both Rise up against Oppression*.

*Country-m.* Here's *Flesh and Blood* again! And we know, That *Nature* will sometimes *Rebell against Principle*. But will not *Nature and Reason* too *Rise up against Oppression* by a *Parliament*, by *Aristocracie*, or *Democracie*, or any sort of *Government*, or by a *Lascivious, Traiterous, and Rebellious MOBB*, who *Tear the Nation in Pieces, Kill, Slay, Rob, and Murder, without Law, and against Law, over turn the Foundation of Government*, and set every *Man* *Loose* against his *Neighbour*, and do more *Mischief* in one *Day* than any *Tyrant* ever did in 100 *Years*! As you have made it fully Appear to me.

Sure these Men think there is no *Oppression* but by the *Government*, nor any *Resistance* but against their *Lawfull Kings*! Quite contrary to St. Paul Rom. xiii. 1.

(6.) *Rehears.* But he says in the same place, That St. Paul makes the *Powers* being *Ordain'd for Mens Good the Only Reason of their Subjection*.

*Country-m.* The *Only Reason*! I know where he had this, from a Dear *Brother* of his, who has given it us in another *Sermon*. But you have Instructed me sufficiently to Answer this.

No doubt *Government* was *Ordained of God for our Good*. He put us into the *Hands of Governors*, to save us out of our own *Hands*, which wou'd be more *Destructive* to us, than the *worst Government* ever was in the *World*. And it is the *Duty of Governors to Consult the Good of the People*, as they are *Answerable to God*, whose *Sword* they bear. But not to their *Subjects*, who wou'd lose the whole *Benefit of Government*, and fall into all the *Confusion of Anarchy*, if they were *Judges over their Governors*. It wou'd *Root all Government out of the World*.

Therefore *Government* is always for our *Good*, tho' in the *Hands of the most Wicked Men*. Because better than than *Anarchy*. So that if we are to obey our *Governors* while they do us *Good*, we must always *Obey*, for we always, every moment, *Receive great Good* from them, in *preserving Peace* among us, and *keeping us from falling upon one another*. Which is a greater *Good*, than any *Evil* we can suffer from them. Therefore the *Apostle* puts the *Case of our suffering Wrongfully*, for *Well-doing*, and *Determines* that we must take it *Patiently*, and *submit not only to the Good and Gentle, but to the Froward and Wicked Governors*, and says, That this is *Acceptable to God*.

#### ADVERTISEMENTS.

THE *Deists Manual*: or a Rational Enquiry into the *Christian Religion*, with some Considerations on Mr. *Hobbs*, *Spinola*, the *Oracles of Reason*, *Second Thoughts*, &c. by C. *Gildon*, Gent. Publisher of the *Oracles of Reason*. To which is prefix'd a Letter from the Author of the *Method with the Deists*. ST. Paul no mover of *Sedition*, or a *Brief Vindication* of that *Apostle*, from the *False and Disingenuous Exploitation* of Mr. *Hoadly*, in a *Sermon* preach'd before the *Lord Mayor* on Rom. xiii. v. 1.

The *Reasonableness of a Toleration*, enquir'd into, purely on *Church Principles*, in several Letters.

THE *Bishop of Salisbury's proper defence*, from a *Speech cry'd about the streets* in his *Name*, and said to have been spoken by him in the *House of Lords* upon the *Bill against Occasional Conformity*.

The *Principles of the Dissenters concerning Toleration and Occasional Conformity*.